



MVLD SACKE,  
His gratulatorie thankfulnessse to  
*Hic Mulier,*  
for her dedication.

**I**N recompence, sweet Heart, of thy sweet Booke,  
My Picture I thee send, whercon pray looke.  
All Maydes, and Bookes, not thus rewarded bee,  
Loue hath a Tongue, although no Eyes to see.  
Then fayrest faire, in this sweet little frame,  
My Heart and Selfe I prostrate to thy Name,  
Vowing my Sword, my yellow Band, and Feather,  
My smoking Pipe, Scarfe, Garters, Roses, either  
With my spruse Bootes, neat Hornes, and all I giue  
To thee, by whose sweet loue, I breathe, reigne, liue.





MVLD SACKE,  
His gratulatorie thankfulnessse to  
*Hic Mulier,*  
for her dedication.

**I**N recompence, sweet Heart, of thy sweet Booke,  
My Picture I thee send, whercon pray looke.  
All Maydes, and Bookes, not thus rewarded bee,  
Loue hath a Tongue, although no Eyes to see.  
Then fayrest faire, in this sweet little frame,  
My Heart and Selfe I prostrate to thy Name,  
Vowing my Sword, my yellow Band, and Feather,  
My smoking Pipe, Scarfe, Garters, Roses, either  
With my spruse Bootes, neat Hornes, and all I giue  
To thee, by whose sweet loue, I breathe, reigne, liue.





Muld Sacke:  
O R  
The Apologie of *Hic Mulier*:  
To the late Declamation against her.

Exprest in a short Exclamation.

*Non est mollis è terris ad astra via.*

Muld Sacke, Muld Sacke.



LONDON

Printed for Richard Merchen, and are to be sold at his shop under  
Saint Clements Church, and at Westminster Hall. 1640.







T O  
MY PROFESSED  
FRIEND,  
MYLD SACKE,  
None of the least of the ancient  
Societie of Chimney-  
Sweepers.



*After I had wearied my vnsetled  
brayne, with the finding out of a  
fit Patron, or indifferent Iudge,  
for the defence or equall censure  
of my Apologeticall answer, to a  
bitter Declamation, lately come abroad against  
me, I could hit of none more fit then your Gaffer-  
ship, whose equall carriage, both to mee, and  
Hæc Vir (since I did first know you) hath beene  
such, that it can be hardly iudged, to whom you  
are most inclined. One day you weare yellow  
Bands, Feathers, Scarffes; cuts your haire and  
powders it, paints your face so all the weeke, that  
vpon Sunday, a pound of sope will not reduce it*

### The Epistle Dedicatorie.

to the right colour; you dance, sing, and vse o-  
ther iouiall conceits, wherein I (poore Wench)  
much delight; but when I looke vpon your  
Hornes, your Garters, Roses, and other your  
Feminine masculine fashions, then I perceiue  
you participate also with Hæc Vir, and are in-  
differently affected to vs both. Wherefore (good  
Gaffer) seeing Truth hath yeelded it selfe to be  
the Clyent of my answer, let this poore Apologie  
find such rich fauour with you, that you will  
become Patron thereof, censuring this Exclama-  
tion of mine, rather by my passions and di-  
stractions, at the writing thereof, then  
by the iudicious or formall dige-  
sting of it,  
In the doing whereof, you shall oblige  
me to continue

Yours, so long as you  
correspond

HIC MVLIER.





MVLD SACKE:  
OR  
THE APOLOGIE  
OF  
*HIC MULIER.*



He Title (being *Hic Mulier*) of your Declamation, giues me iust cause, to ranke you amongst those Thraasonical Cowards, who dare enter combat with none, but with the weake, vnarmed, or dead. You haue taken armes, not only against a Woman, but against the weakest of Women, yea so weake, that the breath of a Souldier is able to throw her vpon her backe; you haue wounded a Man, but more to your shame, a dead Man. Before I come to my answer, let me expostulate a little with you; Who bee these good Women, whom you so complementally magnifie in your Declamation? or, where doe they dwell? It appeareth to me you haue beene a trauel-ler (therefore are Licentiate) and perhaps in the desert of Arabia, haue seene some one, whom you  
grace

*Timiditas est, &  
quod maius est  
amittere, &  
quod minus est  
capere, Eurip.  
in Phœn.*

*Muld Sacke, or*

grace with such excellencies; but that such a Phoenix should multiplie to a world-full of good Women, no man (except mad) will belecue you.

*Perpetuum, &  
necessarium ma-  
lum est mulier,  
Stob.*

*Ego mulieri hoc  
unum credo,  
quod à morte  
non reviviscat,  
Anlep.*

*Rarum est mu-  
lieris benefi-  
cium, apud Stob.*

I doe confesse they are the Seminaries of propagation, the supporters of mankind, (as you rightly terme them) and so are we. The greatest praise that (by the most wise) hath beene given vs therereby, is, that we are, *mala necessaria*, and that's all: your other Hyperbolicall praises are paradoxes not proved. I doe confesse there be some (whom you call good) faire, and chaste, but those are commonly proude; some deformed and vertuous, those be scoulds; some sociable, those are yeelding, not impregnable castles; sayleable, not vn sayleable Riuers; moueable not vnmoueable Seas; Helpers, but not trustie; Centinels, but sleepe; signes, but deceitfull; true guides, but full of danger; Balmes that selde cure; honoures, but euey day perishing, and such graces as *Seneca* neuer praised, but in his mad or doting age; or (as you say) with *Sophocles* presented them as they should be: but I with *Euripides* praise them as they are, and shall admire with you and say, O you rare good women, you are modest when milde, young when vertuous, glorious when chaste; looke not to find your name in this exclamation, but I shall write it with a pen of I know not what, and vpon paper I know not where; I write now with a Goose quill, on white paper, the deedes of a dull leaden age, blackish, I should say, brokish age.

To come then to my answer, wherein I will ouerpasse your farre borrowed epithites, and hellish comparisons applyed vnto vs, and only will answer the



## The Apologie of Hic Mulier.

the more materiall points of your accusation ; and thereafter discover the abuses of *Hæc Vir* whom you dare not point at, much lesse challenge.

*A similibus, similia non licet fieri, Arist. Rhet. 1.*

First, I answer that those imputations you doe lay against me, are the chiefe *summum bonum*, the most honourable ends, the only vertues, I ayme at, And therefore no maruell although enuied, it hath beene so à *principio*; for what greater glorie can come to the masculine woman (as you terme her) then to ouerrule her parents and husband? to be so pitifull that she cuts the hayre of her head, to couer their shallow braines, or hornes; so stout that shee disarmes the Martiall, degrades Knights by vnspurring (or rather oft spurring) them; So industrious that she is become Painter, Apothecarie, Chirurgion, Barber, and what not: so cunning that shee can open the rare Venetian Locke, infect your purse with want, and your body with the poxe: so charitable that (although carried in a Cart) shee will visit Friends, at playes, and Bawdi-houses: and finally, to be so precise, that shee that hath not cut Haire, a Fether in her Hat, a painted Face, naked Breasts, open Skirts, Pistoles, or Poiniards, shall be bard her societie.

*Mulieri impere rare in parentes, aut maritum non concedit natura, Pub. Mm.*

*Antonius Siluio a Venetian, hauing a faire wife, deuised a rare locke per la fica sua, which by her cunning and a false key (in his absence) did open and enioy her Friend.*

Secondly (to vindicate vs from the aspersions of Noueltie) I will by your owne words, and other examples (ancient and moderne) demonstrate the ancientie of Masculine Women: in the ninth line of your declamation, you say, that since the dayes of *Adam*, Women were neuer so masculine; whereby you couertly implie, that in the dayes of *Adam*, *Eua*, or some other was a Masculine Woman; but

B

ad-

## *Muld Sacke, or*

admitting there was none in that age, was not *Dauid*, *Salomon*, *Samson*, ensnared with the beautie, overcome by the multitude, and betrayed by the policie of my sexe? did not *Tarpeia* (in later times) betray the Capitoll and her Countrey? *Medea*, kill her owne Children in dispight of her Husband? Was not *Hellens* lightnesse the cause of the ten yeeres bloudie warre and destruction of Troy? did not *Sylla* steale her Fathers haire, and giue it to his Enemy? *Biblis* fell in loue with her owne brother; *Myrrha*, with her Father; *Semiramis*, with her sonne. These were Gallants in their time, & my deare kinswomen, by whom I hope you are satisfied for the ancientie of my Ancestors: I do confesse at that time their number was fewer then now, yet sufficient to pleade antiquities; But if in this age a generall muster should be taken of Women, I am sure to draw vp in Battaile one hundreth *Hos Faminas* for one *Hec Famina*.

Thirdly, in your description of the Masculine Feminine, you haue erred from the Rules of a good definition, in-reducing the generall name of *Hec Mulier*, to those you call deformed monsters, by cutting their haire, wearing French doublets, hauing open breasts and false bodies: but I call a woman, of whatsoeuer degree, who exceeds the ends of her Creation, *Hic Mulier*.

A Woman was created to honour her Parents, and obey her Husband; Fathers, to vse their lawfull authoritie ouer their Children; Husbands to ouer-rule & command their Wiues: as he therfore is an effeminate man, that transfers his birthright vpon his Daugh-

*Mulieres ad bona quidem inceptissime, malorum vero omnium efficitrices sapientissime, Eurip. in Med.*

*Et quæ facinorosa detur obnoxius qui auxilium præstat agenti, & qui perpetratum facinus quæsi iure factum collaudat, Plut. de cla. Mul.*



## *The Apologie of Hic Mulier.*

Daughter or Wife, to is shee a Masculine Woman that bereaues Parents of authoritie, Husbonds of supremacie, or debords from the modestie required in her sexe: shee then, that dare presume to overrule her Husband (or sometimes for his owne good beate him) although shee neither paint, cut her haire, or be deformed with new inuented fashions, is notwithstanding *Hic Mulier*.

*A muliere male  
regitur ciuitas,  
Arist. 1. Pol.*

She that spends more vpon delicate cheere, or entertainment of a Sweete heart, in a moneth, then her Husband may allow her for a yeere, is, *Hic Mulier*.

She who sitteth a gossiping till she be drunke, is, *Hic Mulier*.

*Mulier que  
vini usum im-  
moderate appetit  
ut virtutibus  
cunctis ianua  
claudit, ita et  
vitijs aperit,  
Max.*

She whose tongue is able to set the whole world on fire, or whose lookes, gesture, words, oathes, bewray her *Luciferian* pride, is, *Hic Mulier*.

The Baud that will bring you a quarte of wine in a pottle pot, an old painted Whore in shape of a Countrie Wench new come to Towne, is one of my kinned.

*Lingua modicum membrum,  
si refracta non  
fuerit, totum  
corpus corrumpit,  
Bern. ad  
Soror.*

The Puritan sister that will crie out against loose breeches, or painting, if shee trade with a Brother (so the wicked doe not see) is one of my Sisters.

*Aut appare quod  
es, aut esto quod  
appares, Chrys.*

*Item*, Shee that keepes a masse Priest, rather for priuate Confession then publique Deuotion, is *Hic Mulier*.

I haue now answered generally those calumnies you doe suggest against me, and haue supplied your lame description (with a full definition) of *Hic Mulier*. Now I will lay open your Cowardize by a suruey of *Hac Vir*, whom (not contented with

*Sunt qui quod  
sentiant etiam  
si optimum sit,  
inuidie metu  
non audent di-  
cere, Cic. offic.*

*Muld Sacke, or*

that description of the Feminine Man, lately set downe in a conference I had with *Hac Vir*) I will more fully delineate.

The definition of *Hac Vir* (in the signification I now take it) shall not only bee extended to those yong Fellowes, who deckes themselues vp in effeminate fashions, Swears, Swaggers, haunts Play-houses, Dicing, Carding, Tauernes, Tobacco shops, Ale-houses, cosens Merchants and Tradesmen, to supply their neuer heard of prodigalitie; but to many others of your Masculine kind, and specially to those, whose names (according to my definition) are comprehended vnder the generalltie of *Hac Vir*.

*Pastorum est vigilare super gregem propter tria necessaria, ad disciplinam, ad custodiam, ad preces, Bern. sup. Cant. ser. 42.*

*Vult hypocrita scire diuina eloquia, nec tamen facere, vult recte loqui, nec tamen viuere, Greg. 42. Mor.*

*Imprimis*, The Churchman that preferres pride, simony, or other worldly respects, before the cure of soules committed to his charge, is, *Hac Vir*.

*Item*, The false-hearted Puritan, that (vnder the vaile of deuotion) will commit all villany, take the forfeit of a pooremans bond, and dare affirme, that God sent it him: you shall know him by the ensuing liuerie.

*They run from church to church, through all the town,*

*They weare a thin small ruffe, or bare blacke gowne.*

*They fayne to speake like Chickins when they peepe,*

*Or leere like Cats, when they doe seeme to sleepe.*

*They make long prayers, and goggle vp their eyes,*

*As if their zeale would teare God from the skyes.*

*They chide at euery thing, we say, is good,*

*(Excepting God) as Prince, as almes, as food:*

*Christs-masse to name, but Christs-tyde, as it were*

*Damnation, but the bare word Masse to heare.*

*They*



## The Apologie of Hic Mulier.

They speake to none that walketh in the street,  
Or with these words, God speede you, any greet.  
Not to looke vp, but fixe on earth the eye,  
Apparent signes are of hypocrisie.  
God pleased is with playnesse of the hart,  
And not with dumbe shewes of the outward part.  
Such is their life, such their Religion is,  
Where artes and words agree not, all's amisse.

*Item*, The superstitious plotting Papist, and bloudie Iesuite.

*Item*, The Iudge, who is corrupt with briberie, or ouer-swayed with greatnesse, or other respect, then iustice.

*Item*, The Lawier, who (by too much studying Ploydon) can euery day alter the Case, bastardize the fundamentall Lawes by wrested glosses, confirming one thing this day, and another to morrow; that hath more wit then honestie, and serues onely to emptie his Clyents Cap-case, and fill his owne.

*Item*, The Pettifogger and Atturney, who wanteth both wit and honestie, liueth altogether by setting Neighbours together by the eares, are the andyrans that holds vp their Clyents, till they be burnt to ashes, and yet are warmed themselues.

*Item*, The Vintner, that (by sophisticating his rotten wines) makes no conscience to hazard the poysoning of his drunken guest.

*Item*, The Taylor, that condemnes the best part of his Clyents garments to hell, consumes more paper in writing of a Bill, for a sute of clothes, then might serue for the conueyance of one hundred pounds Land.

*Vindictam  
quam petunt  
Scriptura, pro-  
phetia est non  
vindicta, Aug.  
sup. Psal. 66.  
Amor & odium,  
& proprium  
commodum fa-  
ciunt saepe iudi-  
cem non agnos-  
cere veritatem,  
Arist. Rhe. 1.  
Maior plerumq;  
lite questio est,  
Quint. Decl. 3.  
Paruo ab intis  
contentionem  
magnam homi-  
nibus auaritia  
supeditat; hoc  
vero honesti ho-  
mines maxime  
caueant vicinis  
fabricare, Eu-  
rip. in And.*

### Muld Sacke, or

Now, if I did not pittie your cowardlinesse, I am readie to crie out (if not scratch your face) for not daring challenge the base bloud sucking Vsurer, neither his slaue the Broker.

*Prior civis ex-  
istimatur fene-  
rator quam fur.*

The first is the Caterpillar of the Commonwealth, the ouerthrow of hospitalitie in the Countrie, of honestie and trading in Cities, the oppressor of the poore, the *Leuiathan* that deuours thousands; who (with the helpe of a Broker or Scriuener, browne bread and cheese) will deuoure ten, sometimes twentie Knights estates.

These fellowes are fit sagots for hell: and if I would (as you doe) breake *Priscians* head, I could call the Vsurer *Hoc Vir*, that is, *Crudele, insatiabile, & inutile animal*; fit for nothing but to be the subject, whereupon that ancient Roman Law, *Fur condemnabatur in duplum, usurarius in quadruplum*, should be executed: would to God *Clinias*, that the Roman Law were in England receiued, where a poore Thiefe (for stealing some goods of small value) is hanged one houre, all mercilesse Vsurers (who neither by threatning of Gods Word, whereby they are excluded the Kingdome of Heauen, neither by humane Lawes, wilbe reclaymed) might be hanged two houres: this cure would either end them or mend them.

The Broker (skorning to bee called Vsurer) will lend none money, at ten in the hundred, vpon bond or securitie, but (for sooth) Sir if you will bring a pawne worth double the summe you desire, and make a bill of Sale, you shall haue halfe, or sometimes the third of the value thereof: when you come  
to



## *The Apologie of Hic Mulier.*

to returne the money, and receiue your pawne, hee will either perswade you to take some more money, (that it may lic till the yeere expire and it forfeit) or tell you it is in a Chest, where he cannot come at it, or if (perchance) you haue it, you must pay the ensuing Bill.

*Item*, deliuered to Mistris Spendthrift vpon a bill of Sale, the first of *Ianuarie*, 1618. for a Taffata Petticote, a Beuer Hat, Gold Band, Yellow Feather, a Fanne, a payre of Silke Stockings, Garters, and Roses, ————— 3<sup>li</sup>.

*Item*, for the bill of Sale ————— 1<sup>s</sup>.

*Item*, for renewing the Bil every three moneths 3<sup>s</sup>.

*Item*, for Sir *Huighes* office ————— 1<sup>s</sup>.

*Item*, for nine moneths interest at 8<sup>d</sup>. the } 18<sup>s</sup>.  
moneth for the pound ————— }

————— *Summa tot.* ——— 01<sup>l</sup>. ——— 03<sup>s</sup>. ——— 00<sup>d</sup>.

This fellow is so cruell, that he will incroch vpon the very garments that shelter the poore and fatherlesse. I doe know (*Clinias*) a poore Widdow dwelling by me, neere Long-lane, that hath foure young Children, who for want hath beene forced to engage (to one of those Cormorants) the Couerlet of her bed, for twelue pence, and comming at night to haue it backe, she could not haue it without foure-teeene pence, and so in defect of two pence, shee and her Children were exposed to the extremitie of cold.

O adamantine hearted broker, how darest thou professe thy selfe a Christian, that harbors such a Tigers heart? It may be thou payest to some vndiscovered Vsurer, ten or more in the hundreth, but  
thou

## Muld Sacke, or

*Turpia Intra  
fenoris, & ve-  
lox inopes truci-  
dat, qui hoc vitu-  
tur, super omnes  
mercatores ma-  
ledictus, Chrys.  
sup. Matth.*

thou are not ashamed to take from thy Christian Brother aboute fittie; I haue heard of a people of *Scythia* who are so addicted to couetousnesse, that it is lawfull for them to steale or purloine from strangers; but neuer did heare of any, that openly (vnpunished) did prey vpon their poore neighbours to satiate their greedinesse.

It is not without cause (*Clinias*) that I raile thus against Vsurers and Brokers; for (besides the generall losse that redounds to the Countrey, the scandall to Christian profession, the complaint of all good men, and the vtter ouerthrow of all charitable dealing amongst men) I haue mine owne priuate griefes, against them, and am not ashamed to tell you, that now there lyeth at a Brokers in Barbican for small money, a Sattin Petticote of mine, richly layed with gold Lace, bordered with a deepe fringe of gold, a Muffe lyned with rich Furre, and a Scarfe, for all which I did pay thirtie pounds and aboue: this money was borrowed from an Vsurer vpon the bond of Master Woodcocke my Husband, and goodman Goose our neighbour, the lease of our house pawned therewith: besides twentie shillings giuen to the Scriuener to procure the money

*Dum pacis a-  
mans agrum in-  
tueor odi ciuita-  
tem.  
Vita enim rusti-  
ca maxime dis-  
iuncta est à ex-  
piditate, & cum  
officio coniuncta  
Cic. pro Rosc.*

I will now leaue the Citie, and suruey the Countrey, from which, those of the Gentry that anciently did entertaine hospitalitie, their seruants and retainers, welcomed their friends, and were helpfull to such of them as stood in neede, are now come into Citie, turned Inmates, where (with their Coach and Footemen, or (if they bee not able to keepe a Coach) their Pander, Page, vpon Whores, prodigall



## *The Apologie of Hic Mulier.*

gall cloathing, excessive dyet) they spend all that formerly did maintaine so many, venting more Smoke at their noses, then is in their Chimneyes; are altogether estranged both in forme, fashion and Condition, from the rules of vertue; making oftentimes but a puffe of all that their fathers so carefully purchast.

Those be of such (Giantlike) strength, that by the helpe of a Merchant-Taylor, and Jeweller, will vndergoe the burthen of of a Coppie-hold vpon their shoestrings, a Freehold vpon their Garters, a Mannor vpon their shoulders, and a Lordship vpon their heads.

*Prodigi sunt, qui pecunias aut patrimonium effuderunt in eas res, quarum memoriam aut breuiem, aut nullam sunt relikturi omnino, Cic. 3. offe.*

From such deuourers of estates, doth arise the improuing of lands, racking of Rents, destruction of ancient hospitalitie, and oppression of poore Farmers and Tenants. Is it not great pittie that within these few yeeres there be more householders in England beggered (or in hazard to be) then in five hundred preceeding yeeres? the Gentrie hauing euer thought it their greatest treasure, to haue their Farmers and Tenants able at home and abroad, in good fashion to attend their seruice: but now if a Farmer, by multitude of Children, great charge, bad yeeres, death of Cattell, or other accidents (to which humane affaires are subiect) become poore, straight comes some rich Grasier or remorselesse Vsurer, offers more for his Farme then it is worth; and being no sooner offered then accepted, the poore Tenant is thrust out of doores, and oft-times the small remnant of stocke he hath, seised vpon for arrearages.

## Mild Sacke, or

*Iustitia est, effe-  
ctus distributi-  
onis iustitiae  
consuetudines,  
iustitia, & scri-  
ptas leges serua-  
re; scilicet aut-  
tem iustitiam  
& sanctitas, &  
veritas, & f-  
des, Eurip.*

Looke to this, you senselesse Land-Lords, whose now cauterized consciences one day shall tell you, you haue cruelly oppressed the poore, the bitter gall of whose teares (referred by the Almightye for you) without repentance and amendment, you shall one day drinke.

Next vnto the Gentrie (the Arch-leaders of the troupes of *Hec Vir*) are the Iustices of Peace, of that sort (I say, that sort, because there be others, whom for the vpright discharge of their places, I doe honour) who are either the reliques of some old Vsurer vp-start Knight, or broken Barrister, are themselves fore-stallers of Markets, hoarders vp of corne, the ouer-seers of false measures, and other enormities: and sometimes (without commiseration) if it were but for their Clerks fee, will send a poore man to the Goale (although it should vndoe him) for not putting in Suretie for his good behauiour, at the suite of some promoting Knaue, whom hee neuer offended; their chiefe ayme in keeping Sessions and Meetings, is to find Ale-wiues, Bakers, Butchers, and such others, as by priuate bribes haue not bound them to silence.

*Who did euer  
see a prouder  
corse then a  
Knaue, riding  
on his Masters  
horse? Galf.  
chauc.*

*Hospes non pra-  
dabile genus,  
Eurip.*

*Item,* The sawcy Constable, that by vertue of his Staffe will abuse a better Subiect then himselfe, and then charge him to the Peace in the Kings name, as if hee were authorized by his place to wrong his Betters.

*Item,* The cheating Inne-keeper (whereof it is likely there be some) who so racketh the Stranger or Ghest, that before he come to the end of his iourney, he cannot tell in which pocket his purse is.

*Item,*



## The Apologie of Hic Mulier.

*Item*, The weather-beaten Shepheard, whose cunning is to make his flocke leese some of their wooll before shearing time, can practize so with his neighbouring fellow-shepheard, that some of either flocke (by cutting off their eares or other new badge) shall be discharged their Masters liuery, and then put the fault vpon the *Foxe*, Captayne *Floud*, or some vnknowne Theefe.

*Dic mihi Dame-  
ta, cuius pecus,  
an Malebei,  
Virg. Egl. 3.*

*Item*, The Miller, who thinks, the wearing of Sheeps sattin, no pride; practises most vpon Meale, Mault, and making of Hornes.

There be also both in Countrie and Citie, a monstrous broode of Feminine Masculine, the first whereof is a Drunkard, hauing no more of a man but the shape. This fellow suggesteth to himselfe good-fellowship, recreation, or the bearing of much drinke; loseth the vse of reason (by which man is distinguished from beast) infects his soule with the leprosie of sinne, his body with diseases, and his purse with contemptible want: O, more then beastly Vice to reigne amongst Christians, which was not knowne to the Ethnicks, as appeareth by one, thus complaining:

*Ebrietas nihil  
aliud est, quam  
insania volunta-  
ria, cor mutans,  
& mentem alie-  
nans, Greg. sup.  
1. Reg.*

*Hos homines non putassent Ethnici, sed portentosa hominum monstra & porcos, se vino obruentes atq; ingurgitantes, ultra corporis mensuram, & ventris capacitatem, ad perdenda vina orti; verum quod Ethnicis turpissimum, multis nostrae aetatis videtur valde gloriosum.*

The second (an inseparable fellow to Drunkenesse)

## *Muld Sacke, or*

*Dico vobis ne  
irate omnino,  
ne iurando ad  
facilitatē iuran-  
di veniatur, de  
facilitate ad  
consuetudinem,  
de consuetudine  
in peritrium, de  
peritrio in in-  
fernū decida-  
tur, Aug. contr.  
Mend.*

kennesse) is blasphemie, sympathizing rather with the nature of Devils then of men, or beasts; vsing the tongue that ought to bee the Herald of God his glorie, to be the proclaimer of most horrible blasphemie against him, tearing his body, heart, and soule in peeces; this is the most accursed slaue that liueth, who without any colour (as all other sinnes haue) takes armes against Gods owne person; hee is accounted in this age (amongst Feminine men) the brauest Gallant, that can sweare the most rare and new inuented oath extempore: cōmon oathes (that formerly were not heard, or so religiously looked vnto, that a knowne swearer was barred all honest Societie) are now transferred vpon Clownes, Watermen, Carre men, and others of the meanest sort; who together with their Leaders (without earnest repentance) shall one day pay deere for such vnneccessary Ware as they haue taken at so so deere a rate: against whom the Saryist thus speaketh,

*Per Solis radios, Tarpeiaq; fulmina iurant,  
Et Martis frameam & Cyrrhai spicula vatis,  
Per calamos venatricis, pharetramq; puellæ,  
Quicquid habent telorum armamentaria Cæli.*

*Animal inter  
omnia noxiū  
est, inter mitia  
adulator, Bias  
apud Plut.*

In the next place commeth the flatterer, rightly called the most cruell of tame beasts, hee is no lesse hatefull to the Wise, then beloued of Fooles: hee is the deuourer of all such as trust him, the poyson of truth, the impudent maintayner of false coloured lyes, the enemie to vpright dealing and honestie. Hee names lecherie, true loue; drunken-  
ness,



## The Apologie of Hic Mulier.

nesse, good fellowship; deceit, policie; crueltie, manhood; niggardly avarice, good husbandry. If his Patron bee angrie, hee is mad; if merrie, hee laughs; if sad, (with the Crocodile) hee weepes; if offended with his Friend, he perswades him neuer to be reconciled; if his master bee a Musitian, his flatterer loues musicke out of measure; if he be a Faulconer, he loues hawking, although hee cannot discerne a Falcon from a Kite, neither himselfe from a Woodcocke.

*Abusu lugen-  
dus quo vitia  
reputantur vit-  
tutes, apud  
Stob.*

This Camelion can turne himselfe into all coloures, following mens fortunes, not themselves, and is a dish fitter for the Diuel, then for a wise, noble, or generous mind. That you may know him by his habit, reade the worthy saying of *Agapetus* to *Iustinian*.

*Pellaces adulatorum sermones auersare, ut coruorum rapaces mores: Illi namq. Corporis effodiunt oculos, isti autem animi hebetant cogitatus, cum non permittant perspicere rerum veritatem: vel enim commendant, nonnunquam qua reprehensione digna sunt, vel reprehendunt plerumq. qua omni laude sunt maiora, ut de duobus alterum ab ipsis committatur, vel prauorum laus, vel bonorum criminatio: sub aleatore passim luditur alea, sub bellaci bellantur, sub commessatore luxu defluunt; sub ebrio ebrii sunt, sub libidinoso lenocinantur, sub crudeli deferunt ac calumniantur.*

In the next place succeedeth the most cruell of wilde Beasts (too frequent in Countrie and Citie) called

## Muld Sacke, or

*Detraçtio amici-  
tia venenum,  
patientiam no-  
stram lingua vi-  
peræ probans:  
bonum quod est  
abscondit, &  
malum quod non  
est mentitur,  
Greg. serm. 65.*

called a Detrafter. This Esopical Foxe buildeth his chiefe reputation vpon the infamie of others; whom hee may vndermine or slander is his morning and euening meditation: hee is as very a coward as you *Clinias*; his hottest pursuite is euer behind backe, and his most deadly blowes are with protestation of meaning no harme, or with a dissimulate cōmisera-  
tiue pittie of the partie: Hee is most flauishly sub-  
misse, and knoweth the art of words so well, that he  
can shrowd dishonestie vnder a faire pretext, and  
is like to him that preserues poison in a golden Ves-  
sell. Finally, he is the most base amongst men, and to  
be excluded honest societie, according to that of the  
Philosopher:

*Vir bonus & circumspectus aures susurronibus &  
calumniatoribus præbere non debet, qui per sepe aures  
nostras ita præoccupant innocentes criminando, ut dif-  
ficillimum sit id ex præcordiis euellere, quod falsus  
criminator infixit.*

I could now ioyne issue with you, that I haue  
rightly named you *Clinias*; that I haue prooued  
those imputations you lay against vs Masculine Wo-  
men; are the most honorable ends we ayme at, and  
that the description of *Hic Mulier* and *Hæc Vir* is  
further extended then to the weakest of Women  
and most foolish of men: I am sure (although the  
Iurie were so couetous that ten Groates would  
moue more then a iust cause) if you keepe your  
purse close, the Verdict will goe on my side: but I  
am desirous to come to a more friendly end with  
you



## *The Apologie of Hie Mulier.*

you, by offering a reformation of those things you lay against me, and my kindred, provided that *Hæc Vir* and his Friends shall performe the articles following.

*Imprimis*, That such Church men, who (*ut hæc Vir*) haue gone out of the way, (laying aside Pride, Vaine-glorie, Couetousnesse, and all other worldly respects) remember that they must answer for their charge, and hereafter feede their Flocks, and aboue all goe before them in a good and vnreproueable life, because good Examples edifie more then Precepts, as it is well said to this purpose,

*In iudicio Pastores cum suis gregibus apparent, Gregor. Mor. 33.*

*Non est alia breuior aut efficacior ad corrigendos populi mores via, quam regentis ipsius incorrupta vita; quæ si turpibus contaminata flagitijs, etsi caput ipsum pestilens fuerit, latius tamen virus serpit.*

That all Iudges (if any such be) who haue beene corrupted with bribes, transported with reuenge, fauour, or feare, haue notice that hee ought to be a man of courage, vpright, and fearing God; that he is lyable to punishment from God in the heauens, and his Prince vpon earth. Let his chiefe meditation be vpon the great charge of Vicegerency, committed to him from both; remembring what danger hee is in here and hereafter, if his object be not iustice, if hee defend not the Poore, Widow, and Fatherlesse, oppressed by the Mightie: if he square not his iudgements sometimes rather by Conscience then Cases; if he preferre not the publique good before his priuate gayne, minister not by his life the due execution

*Pluit vitium, ubi pluit aurum Greg. in Regist.*

*Pessime iudicantur falsò iudicantes, Aug. sup. Psal. 25.*

*Iudicantes eadem mente præditos esse oportet, quæ legis lattores Lissas, apud Stob.*

## *Muld Sacke, or*

on of Lawes, and euer lay before him these foure following grounds.

1. *Iudicium rectum verumq; non cernit Iudex a more, odio vel pecunia corruptus.*
2. *Iudex sententiam haud proferre debet, nisi utraq; parte diligenter audita; quod nisi fecerit, licet equum statuerit, haud tamen iustus erit.*
3. *Iudicis officium est non tantum res, sed & tempora perscrutari, quo peracto tutus erit.*
4. *Heroes iustitiae ministri primum ipsi sint iusti oportet, & immaculata prius omnis honestatis exemplaria, quam imponi vitiis correctores.*

*Li de rebus facile corruptibilibus celeriter determinari debet, vel res vendi apud iuriconsultos, Plut. de Pol.*

That such Lawyers who formerly haue studied to continue suites, or haue shared (by indirect meanes) in private benefit both from plaintife and defendant, shall forthwith recall themselves; lest I give this censure against them:

*In nullos seuerius animaduertendum quam in Iuris consultos ac officarios, quorum prauitas, aut auaritia, recte institutas leges ad pessimos usus detorquet.*

*Publice contra-dictiones & controuersia si officiariorum offensiones subducas leuiiores effici solent, Plut. de Pol.*

That all Attorneys and Pettifoggers (whereof there is greater store in euery Market towne, and in some Villages, then formerly hath beene in a whole Countrey) who now strives (by setting neighbors at strife) for multitude of Clyents, may either become peacemakers, or discharge the trust reposed in them, or then acknowledge that they maintaine this *Maximum.*

*Lucrum*



## The Apologie of Hic Mulier.

*Lucrum, pudori prestat, & lucri bonus odor è re qualibet.*

That all Puritans (who thinke every idle suggestion consonant to their burning braynes lawfull, can see nothing in others but (through the glasse of preiudicate opinions, deformities and abuses) submit them selues to the vniformitie of spirituall and ciuill gouernement, lest this saying of *Greg. Naz.* be iustly applyed to them :

*Novitas contra Ecclesia ritum non placet, est enim mater temeritatis, sors superstitionis, & filia leuitatis, Bern. in Epist.*

*Tanquam de Deo ac re omnium maxima saluteq, ipsa primariaq, spe certamen habentes, atq, obsequium non pietatem sed veritatis prodicionem interpretantes, omnia ante proiecerint, quam opiniones quas domo secum affexunt.*

That all plotting Papists, Seminarie Priests, bloudy Iesuites, hoorded in Countrey and City, take their oath of allegiance, imbrace the truth, become good Subiects, by forsaking deuillish imaginations, superstitious and humane traditions, or then retire themselves to Rome, keeping this Warrant :

*Omne fidei dogma sacris scripturis non congruens superstitiosum est, Chrys. Hom. 1. Omnibus est odio crudelitas & amor pietas, Cic.*

*Roma quid insanis? quid in impietate triumphas?*

*Quid necis fraudes? stupraue fada colis?*

*Concubitus vetitus cordi est, puerilis amorq,*

*Impurus cultus, vana superstitio?*

*Dicitur illa quidem meretrix & adultera turpis,*

*Agnoscit plures quæ vitiata viros.*

*Illæ urbs non aliter, coluit quæ numina plura,*

*Scortum est: hoc Babilon, impia Roma facit.*

D

Urbs

### Muld Sacke, or

*Vrbs Romana potest meretrix Babilonia dici,  
Quæ coluit spreto numina plura Deo.  
Illa deos coluit plures, simulacra larcsq;  
Quæstum, diuitias, gaudia falsa, dapes;  
Pompas, luxuriam, ventrem, puerosq; dolesq;  
Atq; malos genios, stupra, venena, lupas.  
Papa fuit quondam meretrix, peperitq; platea,  
Cuius Imago tibi Romæ stat conspicienda.  
Roma diu titubans, longis erroribus aucta,  
Corruet, & mundi desinet esse caput.*

*Nemo habet in-  
iustum lucrum  
sine iusto damno,  
Aug. serm. 48.*

That all Citizens, Merchants, and Tradesmen, from the highest to the lowest (that fight vnder the colours of *Hæc Vir*) neither sophisticate their wares, neither sell them at higher rates, then (with reasonable gaine) they may maintaine their charge; but more specially that they sell no rotten Pepper, Ginger, Clones, and other Indian trash, at double rate, to yong heires vpon statutes; lest by a former conueyance they lose both principall and interest; because

*Iudice me fraus est, concessa, repellere fraudem,  
Armasq; in armatos sumere iura sinunt.*

*In hac artium  
sola euenit ut v-  
nicuiq; medicum  
professo, statim  
credatur, cum  
sit periculum in  
nullo mendacio  
maius, Plin.  
scnt. 29.*

That good examination and triall preceede the admission of Doctors of Physicke, Apothecaries, Chirurgeons, and Empiricks that are of this order; lest they kill more in a yeere then they cure in twentie, and giue their Patients iust cause to pray:

*A medico indocto libera me Domine.*

That



## The Apologie of Hic Mulior.

That all Vsurers and Brokers, leaue their biting bargaines, and either conuert their moneyes to honest purchase, husbandry in the Countrey, or aduenture it vpon more lawfull trade in the Citie; by vertue of the following reasons.

*Habes, ne fane-  
reris, quia non  
indiges: non ha-  
bes, ne fane-  
reris quia satisfacere  
non potes, Plus.  
de Vfur.*

*Tollenda penitus Fenerator, ne (sub quouis pretextu populi detrimento) fœdissimum illud vita genus exerceatur: quisquis enim pecunia studium tollet, vitiorum nervos ressecabit: ubi enim pecunie amor, ibi fides, probitas, pudor, amicitia, & omnia bona vitia sunt.*

That such of the Gentrie as are vniustly dispossessed of their countrey habitations (by Lacke-dawes, Owles, and night-Crowes) shall presently repossesse themselves and keepe residence till their Princes service or some other vrgent necessitie withdraw them; banish all prodigall charges, (to which Cities are most subiect) and in lieu thereof maintaine frugall hospitality, educate their Children religiously, bea comfort to their friends, repayre the now decayed estate of poore Farmers and Tenants, and inuest themselves in the true nobilitate vertues of their ancestors; for nobilitie without vertue, is a shadow without substance, according to the Stagiricke saying:

*Infestissima hominibus possessio est ager, apud Stob.  
Primum luxuria ciuitates ingreditur, deinde saturitas, postea contumelia, postea exilium, Thucid.  
Quicquid pauperi dederis, tu habebis: quicquid non dederis, alter habebit, Pet. Rau.*

*Nobilitas est quadam maiorum claritas & laus veniens de meritis parentum; sed ea natium decus suum in filiis amittit, si parentum virtutibus non responderint; nam nobilitas cognatorum nobis non*

### **Muld Sacke, or**

*prodest, nisi fuerimus nos ipsi boni; quanto enim vitam maiorum praeclarior, tanto posterorum socordia flagitiosior est.*

These about named are the chiefe persons whose reformation shall binde vs Masculine Women to the good behauour: others there bee whom I will not grace, by couenancing with them, because they are almost (if not altogether) past hope of recouerie, and therefore I exclude them from any benefit of this agreement.

First, the Informer and promoting Knaue (amongst a thousand of whom one honest man is hardly found) whose first institution was to enforme the Kings Courts of abuses prohibited by Law; for which seruice the halfe of such fines as by the Law (by their information) was recoverable, was allowed to them; but this commendable beginning is so deprauid and inuerted by the multitude of intruding Vagabonds (proiecting nothing but their owne benefit) that the innocent are rather troubled then the guiltie punished, compositions drawne before triall, the King defrauded, and his Courts abused;

*Iniquum est ut nocens penam euadat, atque innocens plectatur, Quintil.*

Item, all hard barked Taylors who (like the Cat) playes with his trembling prisoner, so long as his purse is able to defray their exorbitant exactions, & then preyes so vpon his decaying body, that within short time his obstinate Creditor may make Dice of his bones

*Maxima pars hominum qui carceribus praeferuntur, sicut illi subiecti, praedantur, ita illi (sine resipiscencia) saepe diabolo, apud Stob.*

Item, All bankrupt Sericants and Baylifes, the Taylors bloud-hounds, that (at Chancery Lane end, the



## The Apologie of Hic Mulier.

the Exchange, Fleet-street, Strand, Kings-street, and elsewhere thorowout England) hunts more greedily after a decayed Debtor, then the Lyon or Wolfe after a slow Ass, or innocent Lambe.

*Item*, All cheating Horse-courfers, who (by tricks and oathes) sell lame jades, fattened by graines or other trash, to ignorant strangers, or purse-beaten travellers, at greater price then the skin and shooes are worth.

*Item*, The ingrain'd Ostler, who sells his Hay by the bottle (or rather bootfull) can furnish six pecks out of a bushell of Market measure at double rate, and (if hee hath not anointed the Travellers Horse teeth) will draw the best part of his allowance backe to the Osterie; and if this serue not, will picke a shooe from your Horse, breake your Bridle, steale your Girth, or giue notice of the weight of your Cloke-bagge, lest hee fayle in correspondence with his ancient confederates, the Smith, Sadler, and high way Robber.

*Item*, All high-way Rogues, that sells Callico for Cambricke, watered white yron hilts for hatch-ed siluer, Dutch sixe-penny blades for vpright Toledoes, deceiues young Nonices and old Gulls with trash, imposture, and deceitfull ware.

*Item*, All counterfeit strong Beggars, who (by high-ways and other places) goe lame all day; and whole at night.

Now, to vntie all that I haue knit vp in this Exclamation, I doe aduise all such that may come vnder the name of *Hec Vir*, or ( who misgouernes themselves, and are the stumbling blocks whereup-

*Licet enim officium quod praestant necessarium sit, tamen qui contra pietatem tale officium exercent pro nebulonibus sunt habendi, Reinb. Lor. Homines non facile decipiuntur, nisi in eo quod nesciunt, aut in eo, cuius cognitio non est valde manifesta, Arist. Metaph. 4.*

*Eleemosyna ad necessitatem non ad pigritiam accipienda, Aug. de oper. Mon.*

*Muld Sacke, &c.*

*Durum est, ubi  
qui nescit tenere  
moderamina vi-  
tae suae, index  
habet vitae alienae,  
Chryf.  
Parere filios ne-  
cessitatis opus,  
recte autem e-  
ducare per amo-  
ris, Eurip. apud  
Stob.*

on others fall,) first remove those misty clouds of  
darkenesse, that now ouer-shadowes their owne  
sight, and then boldly presume to cleare the eyes of  
others; that they goe before vs in imbracing of ver-  
tue, and shunning of vice, and by good education  
enter vs in the pathes of modestie, from which now  
we are estranged: and then (without doubt) we that  
are the weaker Vessels (now onely misse-led by the  
ouer-sight of carelesse Parents, or indulgence of ef-  
feminate husbands, are let loose to all licentious-  
nesse) shall in short time cast off all such de-  
formities, wherewith you now taxe  
vs. And so (because I must make  
mee vnready and goe to a  
maske) I bid you  
good night.

---

FINIS.

---



REPRODUCED FROM THE COPY IN THE

HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION